

politico-religious philosophy that breeds Fascism but proves to be a sterile soil for democracy and freedom. In Quebec as in South America there are strong forces that are wholly devoted to the democratic way of life, but they owe their love of freedom not to Rome, with which they have more or less consciously broken, but to the stimulating influence of Protestant thought or of the Revolutionary impulse that emanated from France. But the Roman Church is powerful in the politics of the Americas because it knows how to regiment a mass of ignorant voters and to manipulate a solid block for its own dark purposes. Mackenzie King does not belong to a species peculiar to the Canadian climate: in every land there are to be found astute politicians who will sell their souls, such as they are, and their people also, to the highest bidder. And the Roman priests and their religion are specially fitted to be in the position of offering the highest number of voters, whether they have the "Baby Bonus" to help them or not! If the Canadian government lends its support to the suppression of religious liberty in South America, then we may be sure that in time it will do the same thing in Canada. This is the hope of French-Canadian priests who join the two together. Let Protestants beware and see to it that they demand that their governments no longer hinder their complete freedom in South America, while they exercise, both there and in Canada, their full right to preach to Roman Catholics that Gospel which alone can make men free indeed.—W.S.W.

LATIN AMERICA—YARDSTICK OF CATHOLIC PEACE PLANS

By J. J. MURPHY

The following article is reproduced from *The Converted Catholic Magazine* as a further sample of its quality. Subscribe to this magazine direct to 289 West 48th St., New York, or through THE GOSPEL WITNESS. \$1.25 per year.—Ed. G.W.

[Many of the authoritative facts and figures in the following article are taken from the highly scientific, statistical work, "Latin America in the Future World," recently published under the auspices of the National Planning Association, with the approval and co-operation of all Latin-American countries.]

BLUEPRINTS of an ideal post-war world, based on Catholic principles, are flooding the press these days. Usually the word "Christian" is substituted for "Catholic" as an additional come-on. They all boil down to the claim that Papal encyclicals should be the standard of right and wrong in the post-war world. This implies, of course, that the Pope should be called in to preside at the high councils of the United Nations.

The acid test, however, of all principles is how they work out in practice. What Catholic moral and political principles can do for the future can best be judged by the results they have produced in the past. An excellent case study of Catholic principles at work is Latin America. There, in a land blessed by nature with a lavish hand, Catholicism has had full sway for almost four centuries. The Catholic moral, social and economic principles, about which Vatican propagandists are endlessly bragging, have had in Latin America an ideal setting where they could work themselves out to their logical conclusion. If we are to believe the Catholic press, Latin America stands in striking contrast to the United States, which

it pictures as a 'pagan land rife with crime and irreligion, where marriage and family life are held in contempt.'

In this article we will not concern ourselves with this distorted picture of our own country, but rather with investigating facts and conditions in the Catholic-dominated lands of Latin America to see what the world would be like, if it were to model its future on Catholic religious and social principles.

Catholic Conquest of the Southern Hemisphere

The Catholic church in Latin America was founded by the brutal, plundering Spanish adventurers who explored the land and by the missionaries they brought with them. Sometimes the cross preceded the sword and sometimes followed it, but in either case the natives were robbed and enslaved. Gonzalez Suarez, distinguished Catholic historian of Ecuador, says:

"All the regular members of the clergy, especially the Jesuits, accumulated estates and riches. In an evil hour a worldly ambition overtook the Fathers of the Jesuit Order, not only in the ancient kingdom of Quito, but in the whole of Spanish America."

A late and highly authoritative work, *Latin America in the Future World*, has this to say on the pious robbery of Latin-American Indians:

"In the course of three centuries, the Catholic Church became the greatest landowner in Latin America. It has been estimated that at one stage more than half of the total property in each Latin-American country belonged to the clergy. Thus, according to the celebrated German scientist Humboldt, who traveled through the Spanish countries early in the 19th century, four-fifths of Mexican land was owned by religious organizations and individual members of the clergy."¹

Speaking of the extortions of the Catholic clergy, H. G. Ward, British *chargé d'affaires* in Mexico in the last century tells in his book, *Mexico in 1827*, (p. 337), that the priest's marriage fee alone amounted to more than half a year's salary of the average worker. He also tells how in that country, where the average pay was then 12 cents a day, the parish priest on pay-day collected from each miner by a check-off system money for his funeral mass, which amounted to more than three dollars a year for every one of them.

Illiteracy

Like all Fascist-minded organizations, the Catholic church with its one-man control is fundamentally opposed to teaching the masses how to read. Portugal, which never knew any religion but Roman Catholicism, is 60% illiterate. Even in these United States where the Catholic church makes strenuous efforts to appear learned and progressive, the Jesuit magazine *America*, in its issue of October 31, 1931, openly declared:

"This business of teaching every child indiscriminately how to read and write amounts to nothing more than mass illiteracy . . . One heresy breeds another. The indiscriminate 'education' applied to all alike under State systems is the result of the heresy of the equality of man."

There is little reason to be surprised then that Gerald Brenan in his scholarly work, *The Spanish Labyrinth*, says (p. 49) of the Spanish schools, which, like those of Latin America, were exclusively in the hands of the clergy: "In the elementary schools the children of the poor were deliberately not taught to read, but only to sew and to recite catechism."

In Mexico where the socialist government established

1. P. 66. The quotation from the historian Gonzalez Suarez is also taken from here.

the first State schools in the history of the country, the clergy spurred on fanatical Indians to murder the teachers as "Communists." Speaking of Mexico the *Herald Tribune* of May 25, 1943, told of "fathers and mothers being murdered in the streets for sending their children to the State schools instead of the parochial schools of the Roman Catholic Church."

The authoritative work quoted above, *Latin America in the Future World*, states on page 4:

"Three fourths of the population in several Latin-American countries are illiterate."

The illiteracy of some of the Latin countries is as follows: Honduras, 82%; Bolivia, 80%; Venezuela, 75%; Paraguay, 75%; Guatemala, 75%; Haiti, 75%; Ecuador, 73%; Brazil, 70%; Peru, 70%; Nicaragua, 70%.²

The well-known author and authority on Latin America, Carleton Beals, in his book *Fire on the Andes*, says (p. 177) of the capital city of Peru:

"What is Lima? A Dead Sea, in which churches and monasteries poke up like islands without water or vegetation. Thus a population that embraces more than a hundred edifices destined to the worship and teaching of religion does not possess a single municipal school worthy of a civilized people."

Poverty and Moral Stagnation

In Latin America Roman Catholicism dominates both the State and education, but it is so lacking in spiritual vigor and inspiration that it does nothing about the appalling conditions of poverty and starvation. More often in its capacity of rich landowner it co-operates with other reactionaries in impoverishing and subjugating the lower classes, especially the Indians. Betty Kirk in her book, *Covering the Mexican Front*, says, "The Catholic Church . . . owned by 1857 one-third of Mexico's wealth, and worked hand in glove with the aristocrats to keep the Indians in subjection and ignorance."

In parts of Latin America the natives, especially the miners, use the drug of the coco leaf to kill the pangs of hunger, as the authors of *Latin America in the Future World*, have noted. They also state (p. 4):

"Two-thirds, if not more, of the Latin-American population are physically undernourished to the point of actual starvation in some regions. . . Two-thirds of the Latin-American population suffer semi-feudal working conditions. An overwhelming majority of the Latin-American agricultural population is landless."

In the matter of sex morality among men the Catholic church in Latin America exerts no influence at all, and usually makes no effort to do so. Houses of prostitution abound. One of the first results of the recent church-state tie-up in Fascist Argentina was the public licensing of prostitutes, which had been forbidden under preceding Liberal governments in recent decades. The practice of keeping a mistress is almost universal among the married men of Latin America, as anyone acquainted with these countries can tell you.

Dr. W. Stanley Rycroft, for 20 years a professor in Lima, Peru, and present head of the interdenominational "Committee on Co-operation in Latin America", has this to say:

"This curse of the Latin American home, however, is the double moral standard. A wife is not supposed to inquire into her husband's past and even after mar-

riage his infidelity is condoned. It is common for a man to support two or even three families."³

Writing about the people of Chile, in his book, *Chile Y Los Chilenos* (p. 162), Alberto Cabero points out by implication the criminal moral negligence of the Catholic church in his country:

"We are precociously sensual by temperament because of a lack of moral education. . . As a result in those countries men of fifty are in their full vigor, while in all Hispanic America at that age rheumatism and other symptoms of old age begin to appear. Our best talents have generally had a frustrated development because we have worshipped Venus to excess. . . The consequence of a lack of moral education and a deep religious sentiment is that our people are perverted by vice . . . and that concubinage and the abandonment of children born out of wedlock are common."

Latin America in the Future World (p. 49) points to the prevalence of venereal disease in the Catholic countries to the south of us:

"Syphilis is rampant in many Latin-American urban and rural areas, particularly in Venezuela, Ecuador, Guatemala and Chile. According to the Venezuelan delegate to the 10th Pan-American Sanitary Conference . . . syphilis has also been found in 16% of the sudden mortality cases of people of less than 25 years of age. . . At the same Conference a Guatemalan delegate asserted that 80% of the cases of congenital weakness in his country were caused by syphilis."

Superstition

Pointing out that the Roman Catholic church had done nothing to awaken in the Iberian race a consciousness of sin as a moral evil, Bunge, the well-known Argentine sociologist, says: "*Spanish Catholicism is not really Christian—it is an anti-Christian Catholicism.*"

How superstitious such Catholicism actually is can be well illustrated by another quotation from the book of Carleton Beals mentioned above. Speaking of the typical inhabitant of present-day Lima, capital of Peru, he says (p. 177):

"He runs to pray and buys innocuous pills stamped with the image of the Virgin of Perpetual Help rather than call the doctor . . . They cure eye infections by rubbing them with the blessed image of the Virgin of Mount Carmel."

The 17,000,000 Indians and the 17,000,000 Negroes in Latin America still adhere to their pagan worship, with a few Roman Catholic terms mixed in. It is not surprising then to find that image worship is common in these countries. Dr. Rycroft calls attention to the fact that such idolatry in Latin-American countries is fostered by the omission of the second commandment in the Roman Catholic catechism, which so arranges the Ten Commandments that the number ten is kept without mention of the second that forbids the worship of graven images.

Professor Metraux of Yale has written of the fusion of paganism and Catholicism in Latin America in the April, 1940, issue of *The Inter-American Quarterly*:

"Anyone who has traveled in Peru or Bolivia knows that the old religion of the Incas survives under a veneer of Christianity . . . These ancient pagan rites are seldom free from Christian influence. Even the Pacha-mama, the earth goddess, who is so constantly invoked by the Indians, is not exclusively a heathen deity. If an Indian is asked about her, he will invariably answer that Pacha-mama is nothing but the virgin Mary . . . Santa Pacha-

2. These percentages of illiteracy are taken from *Analfabetismo y Cultura Popular en America*, published in 1941 by Professor Roberto Moreno y Garcia in Mexico City.

3. Dr. Rycroft's book, *On This Foundation, The Evangelical Witness in Latin America*, should be read by all who are interested in Latin America or in Missionary activity.

mama Maria is a common expression in prayers which I have collected."

Disease

Following on the heels of widespread poverty, ignorance, and superstition are dirt and disease. As an article in *Harper's* magazine for July, 1942, points out, fifty of the 120 millions in Latin America are ill with everything "from sprue to leprosy," especially with diseases reduced to a minimum in the United States. *Latin America in the Future World* states (p. 4) that "One half of the Latin American population is suffering from infections or deficiency diseases." The same book speaking of Chile says elsewhere (p. 30):

"It is no exaggeration to say that the largest sector of the urban and rural population is wanting in the most elementary housing and sanitation necessities."

The tuberculosis death rate in New York City is 52. In Santiago, Chile, it is 430; in Lima, Peru, 435; in Callao, Peru, 503; in Guayaquil, Ecuador, it is 693.

A person born and living in the United States has a life expectancy of 62 years and five months, as of 1940. If he were to live in Latin America, his life expectancy would range from a high of 47 years in the more fortunate areas to a low of less than 32 in Peru. Thus in Rio de Janeiro more than one half of the men who reach working age die before they are 29 years old.

These pitiable social and economic conditions of the downtrodden Latin American peoples are a wry commentary on just what the Catholic church can and will do to the world, if given a free hand. In size, time and natural resources the development of Latin America started out on a par with North America, even perhaps at an advantage. The only difference between them was that of religion. The contrast in progress and human welfare that characterizes them today is one of the best standards for evaluating Catholic social and economic principles as opposed to those of Protestantism.

Catholic Pan-Americanism

The greatest threat to Pan-American unity, so essential to the future peace of the world, is Roman Catholic hatred of American democracy. Several Catholic-dominated countries of Latin America are dictatorships, with Fascist Argentina, backed by Vatican and German capital, as a spearhead. Harold Callender, New York *Times* reporter, after a trip through Latin America, is on record as stating:

"The Catholic suspicion of the United States is so deep and so widespread as to constitute in nearly every one of the South American countries a serious obstacle to Pan-American understanding and, consequently, to collective defense."⁴

The Catholic church strategists plan its political activities many years in advance. They realize that according to present birth rates Brazil alone will have a population of 300 million in about fifty years. Their plan is to use Catholic domination of Latin America and Canada (through Quebec) to forge a pincers movement against the United States. Father A. L. Danis of Ottawa University in Ontario disclosed the Roman plan in a speech before a Catholic Youth organization, quoted in the *Ottawa Journal* of January 19, 1942, as follows:

4. *Business Week* of Feb. 2, 1945, told of German money pouring into Argentina to finance Nazi-Fascist plans for control of South America in post-war years. Everything will be done under the name of Argentina, whose present church-state dictatorship plans to buy out neighboring governments.—The Callender quotation from the N.Y. *Times* appeared in the issue of August 3, 1941.

"With the co-operation between the South American countries increasing, French and English Roman Catholics in this country along with the Catholics of the United States and South America will be able to establish an order based upon the ideals and traditions of Christianity."

Father Danis is a leader in Catholic inter-American strategy along with pro-Fascist Father Thorning of Maryland. By Christianity he obviously means the teachings of "the one true Church of Christ," Roman Catholicism. What he said parallels a statement of educational leaders in Catholic-Fascist Argentina, stated in the following words in the *New York Times* of October 24, 1943:

"Children must be taught that America must realize her destiny within the framework of Catholicism, because anything outside Catholicism is not American, and consequently Protestantism is not American."

Realizing that Soviet Russia has doomed the Roman Catholic domination of Europe, the Vatican is more than ever determined now to make all the Americas Catholic.

Catholic control in Latin America, so essential to the planned-on war against democracy, depends on control of the 35 million Indians and Negroes in Latin America and millions of other impoverished peons. This in turn depends on keeping them illiterate, so they will not know truth from error. This is the real background of the vicious war against Protestant missionary activity in Latin America, for Protestant missionaries, if allowed to continue their schools and missions, will break down the prejudice against the United States and free the paganized Indians and half-breeds from the fetters of illiteracy.

The violence and bitterness of Catholic propaganda against Protestant missions in Latin America are more than can be imagined. By subtle tactics these missions have been made to appear the main obstacle to friendly relations between North and South America. This war on Protestantism, originating with the American-Catholic hierarchy of this country, has been made to appear as if it sprang from the governments and articulate public opinion in Latin America. It has been so successful, thanks to Catholic political and financial control in Washington, that hundreds of Catholic missionaries are pouring into South America, while Protestant missionaries are refused passports.

As the renowned Protestant missionary, George P. Howard, born in Argentina, has said: "This is not just another quarrel between the Churches. There are precious principles at stake. Lovers of freedom dare not keep silent." Every well-informed Protestant should read Dr. Howard's new book, *Religious Liberty in Latin America*, with a rousing introduction by Dr. John A. Mackay of Princeton University. Along with this he should read Dr. Rycroft's book, mentioned above, and Samuel Guy Inman's article, *Catholics and the Good Neighbor Policy*, published in the February 26, 1945, issue of the *New Republic* magazine, showing the Catholic hierarchy's absolute control over United States relations with Latin America.

The Remedy

All that has been said in this article shows Latin America's burning need of having preached to it the true Gospel with its inspiration for moral and spiritual renovation. It is not a matter of proselyting Catholics,

for there are millions of Indian pagans there besides the better-educated classes who are professed agnostics. In Brazil alone there are 10,000,000 spiritualists, mostly among the educated classes. The one purpose of Protestant missionary work is that of following out Christ's command to preach the Gospel to all nations, that in Him they may have life and have it more abundantly.

The one barrier to the realization of the greatest of the Four Freedoms in Latin America, religious freedom, is the political obstruction of the Roman hierarchy in Washington, D.C. This is the challenge that faces American Protestantism. It cannot be better expressed than in the words of the distinguished Dr. John A. McKay in his introduction to the book of George P. Howard:

"The most perfectly organized, and the most politically-minded group in the modern world is the Roman Catholic hierarchy . . . Protestants who have a stainless record of anything that might be regarded as bigotry or intolerance, who will stand for the principle of religious freedom to the last, and will even fight for the rights of Roman Catholics, are now bracing themselves to deal with a new portent in Anglo-Saxon America: the portent, the sinister portent, of Roman Catholic 'clericalism.' This portent is the source, among other things, of the specious lie that Protestant missions in Latin America are subversive of the Good Neighbor policy."

TWO BRIGHT SPOTS IN THE ELECTION

IN our campaigns in Western Canada, we were asked hundreds of times, "How shall we vote?" At that time, we were able to reply only that the Liberal Party was the Roman Catholic Party, and that the Conservative Party wanted to be!

Mr. Bracken was altogether too neutral for our taste in respect to the great issue which underlies all Canadian problems, namely, the ascendancy of the Roman Catholic Church, and its increasing control of Canadian political life. We were all the more troubled because Mr. Bracken's chief-of-staff, the Chairman of the National Progressive Conservative Association, was Mr. C. P. McTague, a very ardent and aggressive Roman Catholic who resigned from the Bench to enter politics. We felt convinced, if Mr. Bracken were elected as Prime Minister, we should have another Roman Catholic Minister of Justice at Ottawa in the person of Mr. McTague.

Later, Mr. Bracken openly committed himself to a policy which was bound to prove unpopular in Quebec—and thus cut himself loose from all possibility of Quebec's support. If he had done this two years ago, he might now be Prime Minister of Canada. He had nothing to lose, but everything to gain, by making himself a champion of Protestant liberties. Instead, he seemed to long to follow the path of appeasement. We are sure we could have done very much in our three campaigns in the West, during which we touched tens of thousands of people, had we been free in conscience to turn the West to Mr. Bracken's standard.

But now, what about Mr. McTague? A couple of months ago, a protest meeting was announced in the City Hall, Guelph, to be addressed by this Editor. The use of the Hall had been granted by the City Council, without opposition. Later, the Roman Catholic priests inveighed against the holding of the meeting, and protest was made to the City Council; but the arrangement was confirmed. Still later, the Knights of Columbus marched like a body of soldiers to the City Hall, and crowded the place; and demanded the cancellation of

the arrangement for the use of the City Hall. This influenced enough members of the City Council to reverse the vote, and the use of the Hall was refused.

Later we went to Guelph, to York Road Baptist Church. Loud speakers were put in the basement and out the windows. More than a hundred cars were assembled about the church, many of them occupied. Altogether, it was conservatively estimated that not less than a thousand people were present to hear the address. There was tremendous enthusiasm, and Guelph was made to see that where the Roman Catholic Church holds sway, there must be an end to all Protestant liberties.

In the recent Dominion election, Mr. C. P. McTague, the Roman Catholic Chief-of-Staff of Mr. Bracken, was candidate in that riding. Mr. McTague was defeated; and openly blamed a Baptist minister for his defeat. What happened? Rev. H. H. Chipchase, of York Road Baptist Church, circularized we know not how many thousands of people, reminding them of what Rome had done in Guelph but a little while before, and urging the people not to vote for the Roman Catholic McTague. And Mr. McTague was defeated.

One other bright spot is that of Prince Albert. That is a rather out of the way district in Saskatchewan. We held two great meetings there; and we frankly say, we did the very best we could to show the people of Prince Albert what a menace to the welfare of Canada, William Lyon Mackenzie King really is. We tried to show them that he was nothing but the puppet of Cardinal Villeneuve; and that in voting for Mr. King, they were voting for the Roman Catholic Hierarchy. According to latest reports, Mr. King has been defeated in Prince Albert, and will have to find a safe seat in some comfortable Roman Catholic constituency elsewhere. We think we may, without immodesty, claim to have had some humble part in the defeat of the Prime Minister in his own constituency—and in this we greatly rejoice.

Bible School Lesson Outline

Vol. 9 Third Quarter Lesson 26 July 1, 1945

OLIVE L. CLARK, Ph.D. (Tor.)

THE RESTORATION OF JOB

Lesson Text: Job 42.

Golden Text: "Wherefore I abhor myself, and repent in dust and ashes."—Job 42:6.

Reading: Job 37-41.

I. Restoration to Favour and Fellowship—verses 1-6.

As each of Job's three friends addressed him in turn, he had no difficulty in answering their arguments, but his soul found no comfort in their theories. At the last, God intervened on his behalf, silencing his opponents, and undertaking for Job himself, bringing healing, solace and restoration. Job had suffered much from the three would-be physicians, and was not better, but rather worse, till the great Surgeon of souls brought him efficient aid (Job 13:4; 16:1, 2; Mk. 5:25-27; Lk. 4:18).

The Lord disclosed to Job His supreme majesty and power as revealed in the world of nature. Thus Job was compelled to humble himself before the Lord and acknowledge that the Lord had all power (Matt. 19:26; Rom. 1:20), and that no thought or purpose of His could be hindered (verse 2, marginal reading; Isa. 43:13; 45:9). In contrast to the